/16 cont./

854 live together, or her mother if she lives near by. If the mother does not return in time to feed the child, the relatives who are taking care of him will try to initiate him into taking some new food. When the trips are for a long time, the mother takes her little ones along seated on the burro which serves as their transport, in order to avoid the problem of starting them off on a new kind of food when they are very small or when she has no one in whose care she can leave them.

Frequently, the child will attach himself to a relative who shows him kindnesses or small attentions, but he prefers the care and company of his mother above all others and shows his happiness in her presence. This situation can change when the child passes his third year, an age when he begins to lose his devotion to his mother and to show it for a maternal uncle or aunt to whom he becomes attached and whom he follows as they carry out their various duties, even leaving his mother for long periods.

If the mother is poor and has no assistance in bringing up her child -- because she lives far away from her relatives and cannot afford the services of a female slave or bond servant -- she has to take care of him by herself. When the child is very small she [482] carries him in her arms except when he is sleeping, although at times he sleeps in her lap. When he has grown bigger and can sit up, his hammock is tied at the top to prevent his falling out when he wakes up.

The fourth month, when he starts to sit up, she carries him [482a] during the day astride her hip and held by her arm. /17/ It must be noted that during the first month he is carried on her shoulder in an upright position, and he is seated on her legs, recumbent on her lap. At two months she does not give him this support for his back, and it is not unusual at four months for her to seat him [145] on the ground. From this time onward he begins to crawl, and it is then that the mother starts giving him slightly less personal attention as she lets him crawl about without worrying about what [145] he picks up to eat or drink, so that it is at this age that the greatest number of stomach troubles and an increase in infantile mortality occur.

/46 cont./

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guarayas, and trupillo pods, as well as in gathering divi-divi, which is sold in the port towns for export, their labor is used for portering (women's work): they carry on their backs or shoulders the collected fruit, the firewood, and the water when the family does not own the necessary animals.

When ten or over the girl, taught by her elder kinswomen, starts to handle the spindle and loom, work in which she perfects herself during the seclusion of her initiation.

857 184 556

In general her occupations during childhood are affected by the economic and social position of her relatives, since a child of a well-to-do family will spend her childhood playing, without occupying herself with domestic chores except occasionally, since she is not considered as a small-sized adult as happens among poor families, but as a little girl, and he is treated as such. Certain light duties might be imposed but never a definite or clear-cut responsibility. She is expected to obey, mainly so that she recognize the authority of her elders, but when she enters the prepubertal age her mother and relatives start to take a more personal interest in her and to think it to be the opportune time to start training her in the duties pertaining to her position and her sex, teaching her all the household occupations that she will later improve on and become expert in during her seclusion, which will last longer the greater the wealth of the family.

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Food, sleep, dress, and ornaments. Even before weaning, when this is delayed beyond the first year, or at times before, the child starts being fed adult food. By that time he asks his mother for food and she gives it to him, when he is small, more generously than she can at a later date; but later on he himself looks for it and, in order to satisfy his hunger, frequently steals food from his mother that she has put away, and this obliges the mother to hide it. (Cf. Punishment, Chap. II.)

The apportioning of food in a Guajiro household is done by the mother, who serves each one his share, starting with the husband, afterward the children, she being the last to eat. If she has a preference for a child, she shows it at this time by

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

You always rein in before a rancho and wait for those inside to call to you. If no one comes, it is best to continue on your way, for either you are not welcome or your prospective host is not at home. We halted outside this rancho and after a short wait a friendly voice called '*anshi pia*' 'You have come?' and we answered '*aa*', yes. We were then invited to halt and entertained with sour goat's milk and boiled goat's meat. In exchange we gave them a little maize, which is an expensive article there and not easily come by. Vegetables and fruit are even greater rarities. Naturally they eat the fruit of the fig-cactus during its season. It has a faint smell, but is refreshing. There is also a tree with fruit like olives, and which the whites call olives, and the Indians eat them, but they are said to be poisonous, at least in large quantities. This tree has the great advantage that, to all intents and purposes, it never withers. At that time we were not yet tired of goat's meat and could eat the fare they offered us. It is the staple food of Guajira, however, and in the end we got more than enough of it. Even at this place we thought that everything tasted or smelled of goat, not only the meat and milk, but the water, the huts and the surroundings as well.

We went with our animals when they were to be watered, to see that they got enough. Many Indians and quite a number of cattle had gathered round the casimba, for it was to one of those we went. They had dug deep into the river bed, making a funnel-shaped hole several score feet in circumference and, as far as we could see, some thirty feet deep. During the rains this casimba overflowed and normally it was half full, they told us, but now there was only a little running in at the bottom.

The sand was firm enough there for them to have cut steps, and the Indians were climbing up and down the whole time with large jars which they emptied into troughs made of long, hollowed divi-divi trunks, from which the animals drank greedily.

The women fetched their water there in calabashes or earthenware vessels. An Indian who spoke a little Spanish told us how desperate their plight had been a few years

7:Bolinder T-5 (1920, 1955) 1957
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796

A **chichamaya** *in full swing*

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482
764

First burial. The dead person's bier is being carried out from its shelter

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764

The after-burial. A medicine man guarding the urns containing the dead person's bones

[facing p. 96]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

known of his clan. The road across the hills was bad, and at times we had to dismount and walk. Now and again we met Indians; the well-to-do leading their riding-mules, the poor followed by half-naked women carrying loads. The men carried lots of arrows. The road was reputed unsafe. The leader of each such company received a little tobacco. We heard that they were all coming from the funeral, which evidently was one of importance and would last quite a while yet. Our companion, the rich Indian, said that he expected to reach the house of mourning in six days. He thought that we ought to go there too, but the place lay a good distance off our route and we had had our fill of Indian feasts for the time being.

Francisco had travelled with Father Crispin and knew the district. He advised us to halt for the night early in an Indian rancho ringed with a stout cactus palisade, where friendly people lived. We could have gone farther, and the Indians with us who were going to the funeral carried on, but then, according to Francisco, they would not have been welcome at the rancho. We never learned the ins and outs of the Indians' friendships and enmities.

At the rancho we bartered a piece of raw sugar against a sheep. Both our pack and riding animals were already tired. They had had far too little fodder and the water was salt. The Indians were up before cock-crow, as always, and we let them get the mules ready. If we could just get to Castilletes, they should have fodder and decent water: we needed provisions ourselves. But what about the sheep, asks the attentive reader. That went the same evening we bought it, our hosts partaking of it as heartily as our own people. It went, offal, guts and all. When nothing but the bones were left, these were split and the marrow sucked out. Then the women gathered up the remains for broth. That sheep cost the equivalent of fourpence-halfpenny. Our means were limited, but at such prices we could at least afford to feed our men. The difficulty was in getting hold of things to eat. The Indians know how to tighten their belts and are prepared to starve for a while, if need be, but they must have a blow-out now and again.

7:Bolinder T-5 (1920, 1955) 1957
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Guajiro Indians in the leafy south. One is painted

Below: The Indians' Venice

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[Facing p. 161]